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122 At the end of each of these journeys, which totaled 5,000 miles, I returned to the base camp, developed photographs, shipped collections, and continued my studies among the Ovimbundu.

In the interior I received help from Mr. and Mrs. H. C. McDowell of Ngalangi, both of whom gave considerable aid in investigating initiation ceremonies for boys and girls, and in securing three medicine-men and a rain-maker to explain their vocations. At Bailundu Mr. G. M. Childs obtained many valuable objects relating to the medicine-man's work, and the worth of these was greatly enhanced by full descriptions, and translations of the Umbundu language in which the explanations were given.

126 Owing to the interest of Professor Edward Sapir, formerly of the University of Chicago, now at Yale, assistance in transcribing phonographic records of the Umbundu language was obtained. The phonetic transcriptions were made by Dr. M. H. Watkins and Mr. R. T. Clarke, whose expert aid was greatly appreciated. Records of drum music were transcribed by Dr. G. Herzog of the University of Chicago. Drawings of objects collected have been prepared by Mr. Carl F. Gronemann, Staff Illustrator of Field Museum.

This recognition of cooperation would be incomplete without gratefully remembering my servants, who shared the fatigue and hazards of the journey. Abilio Esteves proved to be a thoroughly competent guide and adviser. The servants aided in locating ceremonies, acquiring objects, and dealing with the tribes among whom the expedition passed.

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in the works of Battell, Cavazzi, and other early writers. A description of the whipping of boys at initiation (p. 99) agrees with my own records, but details of the period and place are not given by Tucker. Questioning a corpse (p. 102) is a ceremony I have witnessed and described, but the instance referred to by Tucker relates to the interrogation of the corpse of a chief with regard to his choice of a successor; there are laws of succession, but these may be waived. The ceremony described in my monograph was conducted to discover the cause of death and not to determine succession. If Tucker has any detailed information with regard to puberty ceremonies for girls his reticence is regrettable (p. 142). Tucker says that suicide among women is common (p. 143). A mention of *ocisanji*, a feast for spirits at which meat is offered to idols, is interesting (p. 168) but details are lacking, and the use of the word idols is ambiguous. The information respecting use of charms is corroborative of my own observations in two other centers, Elende and Ngalangi.

The most recent publication on the ethnology of Angola is that of F. and W. Jaspert of the Städtisches Völkermuseum, Frankfort, 1930. Their journey was undertaken primarily to make collections for a museum, but linguistic and ethnological information was recorded among several tribes, notably the Kimbundu, Vachokue, Luchazi, Luimbe, and Kusongo. The farthest point attained in a southerly direction was just north of Kipungo, and the general line of march was from Benguela to the northeast, into Lunda. There is very little overlapping in the work of the Jasperts and myself. My itinerary took me to the extreme south into the Vakuanyama country, and to the far east of Moxico among the Vachokue.

My work is presented as a monograph on the Ovimbundu only, and of their culture I treat exclusively, with some reference to the culture contacts observed on all sides of them. The Jasperts do not give an entire section to any one tribe; but combine their information respecting the tribes in a concurrent way, under such subjects as technology, language, and art.

If the sections relating to history and languages are excluded there remain a hundred pages, only one-sixth of which refer to the Ovimbundu; but there is a difficulty in reading through the book without being confused as to the tribe and exact locality under discussion.

The pages devoted to a comparative vocabulary form an important part of the work, and one which I barely touched, though I prepared an outline of Umbundu grammar and made dictaphone records of the

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114 Umbundu language. The illustrations in photogravure are excellent,
126 but the small-scale map is difficult to follow.

114 As might be expected in a work covering an enormous tract of
241 country, the information is of a very general kind; I have nowhere
224 been able to check in any detail on my own observations. F. and W. Jaspert recognize that Umbundu culture is primarily based on agriculture, maize being the most important crop, but they do not admit the importance of hunting (p. 16).

I saw many successful parties of Umbundu hunters, tested their precision with the bow and arrow, and was able to record the ritual connected with the initiation of a professional hunter. There is also a ceremony before the hunter sets out. It would be more accurate to say that, although Umbundu culture is based primarily on agriculture, hunting still retains some of its earlier importance.

114 The diagrams of houses in different parts of Angola are a useful feature of the work. I made many photographs but did not record details of planning.

114 The masks I obtained are exactly like those pictured, but my
881 observations were carried out a long way to the southeast of the point where the Jasperts touched the Vachokue culture. I do not understand from their description whether the writers saw an initiation ceremony. They state that boys are circumcised and girls are excised when very young, even at the age of five or six years. I observed initiation camps and dances at three centers, Ngalangi, Katoko, and Cangamba; the last named is the main center of Vachokue culture. The male novices varied in age from twelve to sixteen years hence they were older than the novices mentioned by the Jasperts. I was informed that there were no excision operations for girls, though at Ngalangi, Vanyemba girls were secluded in the bush during initiation rites lasting for a month.

Bibliographical references to the research of H. Baumann will be found useful for comparative study. His detailed record of initiation among the Vachokue is valuable as a check on my observation, as we worked independently in areas separated by several hundred miles.

Consultation of historical sources gives the following answers to questions which were asked as an introduction to this chapter.

174 On the grounds of tribal tradition, historical evidence, and cultural affinities, the original home of the Ovimbundu was likely to have been in the southwest Congo. The Ovimbundu undoubtedly possess important cultural traits that have been characteristic of the southern Congo region from the earliest time for which a record exists.